

# INIVNCTION INIVNCTIONS GYVE

toritie of the kynges highnes to the clergie



N THE NAME OF

In the yere of our lord god a thousand  
and of the moste noble reigne of our  
the. viii. kyng of Englande & of  
saythe, lord of Irelande, and in  
churche of Englande, the. XXVIII. ye.

day of

Thomas Crumwell knyghte, lord Crumwell  
the pruiue seale of our said soueraygne lord the kyng, and vice  
same, for and concernynge all his iurisdiction ecclesiasticall with  
alme, vispyng by the kynges highnes supreme auctoritie ecclesiasticall  
people and clergie of this deanry of

by my trusty commissa-

rie  
stitute for this parte, haue to the glorie of almyghy god, to the kynges high-  
nes honour, the publyke weale of this his realme, and encrease of vertue in  
the same, appoynted and assigned these inivnctions insynge to be keppe and  
obserued of the deane, persons, vicars, curates, and stipendaries, resiant or  
haupng cure of soule, or any other spiritual administration within this dean-  
rie, vnder the peynes hereafter lymitted and appoynted.

The first is, that the deane persons vicars and other haupng cure of  
any where within this deanry, shall faithfully kepe and obserue, and a-  
as in them may lye, shall cause to be kept and obserued of other all an-  
ler lawes and statuts of this realme, made for the abolishing and extir-  
of the bishop of Romes pretended and vsurped power and iurisdiction  
in this realme: and for the establisment and confirmation of the ky-  
tozitie and iurisdiction within the same, as of the supreme heed of th  
of Englande: And shall to thuttermost of their wytte knowlege, and  
purely sincerely and without any colour or dissimulation, declare, n-  
open for the space of one quarter of a yere now next ensuyng ones  
day, and after that at the least wise twyes every quarter of a yere  
mons and other collations, that the bishop of Romes vsurped  
isdiction, haupng no establisment nor grownde by the law  
of moste iuste causes taken away and abolyshed, and that the  
vnto hym no maner of obedience or subiection, and that the  
within his dominion the highest potentate and power vnder  
men within the same dominion by goddis commandement o-  
and obedience, afoze and aboue al other powers and potentate

ITEM where as certayne articles were lately devised and put  
kynges highnes auctoritie, and condescended vpon by the prelat  
of this his realme in conuocation, wherof parte are necessarye  
den and beleued for our saluation: and thother parte do concerne  
certayne laudable ceremonies, rites, and vsages of the church, mete and



*T. Crumwell*

*per*

*in*

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*in*

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For a decent and politike order in the same, the  
 archbishops, and other curates, shall so open and declare in  
 their collations, the said articles vnto them that be  
 they may playnly knowe and discerne, whiche of them  
 to be obserued for their saluation, and which be not  
 concerne the decent and politike order of the sayde  
 suche commaundement and admonition as hath bene  
 ge by auctorite of the kyngis highnes in that behalf.  
 That they shall declare vnto all suche as be vnder their  
 as lykewyse deuyled, put forth, and authorised of late, for  
 the habrogation of certayne superfluous holy dayes, accordyng  
 and purpote of the same articles, and perswade their partyshio-  
 ns to kepe and obserue the same inuolably, as thynges holsomely prou-  
 ded, decreed, and establisshed, by common consent and publyke authoritie, for  
 the weale commoditie and profite of all this realme.

Besides this, to thintet that al superstition, and hypocrisie, crepte into dy-  
 uers mens hartes, may banysh away, they shall not set forth, or extolle any  
 ymages, relikes, or myracles, for any superstition or lucre, nor allure the  
 people by any inticementes to the pylgrymages of any saincte, otherwise than  
 is permitted in the articles, lately putte forth by thaurtoritie of the kynges  
 estate, and condescended vpon by the prelates & clergie of this his realme,  
 inuocation, as though it were propre or peculiar to that sayncte to geue  
 commoditie or that, Seinge all goodnes, helth, and grace oughte to be  
 had and loked for, onely of god, as of the very anthoz of the same, and  
 nother: for without hym it can not be giuen. But they shall exhorte  
 their parishioners as other pylgrimes, that they do rather apply them  
 the keepyng of goddis commaundementis, and fulfylling of his wo-  
 charitie, perswadyng them, that they shal please god more by the true  
 ge of their bodyly labour, trauayle, or occupation, and proupyng  
 families, than if they went about to the sayd pylgrymages, and that  
 they wote more theyr soule helth, if they do bestowe that on the pooze and  
 they wolde haue bestowed vpon the sayde ymages or relikes.  
 In the same their sermons and other collations, the persons, by-  
 curates afore sayde, shall diligently admonyshe the fathers &  
 mothers, and governours of youthe, beynge within their cure, to  
 be taughte their chyldren and seruauntes, euen from their in-  
 fater noller, that articles of our fapth, and the tenne commande-  
 ments of our mother tonge: And the same so taughte, shall cause the sayde  
 to be taughte and vnderstande. And to thintent this maye be the more  
 the sayd curates shall in their sermons delibetately and playnly  
 sayd pater noster, articles, or commaundementes one clause or ar-  
 ticle, saye, and an other an other day, tyll the hole be taughte and lerned  
 tell and lyttell: And shall deliuer the same in wytinge, or the whiche  
 booke conteynynge the same, be to be solde, to them that can rede, or  
 wryte



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will desyre the same. And therto that the sayd fathers and mothers, maisters, and gouernours, do bestowe their children and seruauantis, euen frome their chyldhode, other to lernynge, or to some other honest exercyse, occupation, or husbandry, exhorting, counsailling, and by all the wayes and meanes they may, as well in theyr sayde sermons and collations, as other wayes, perswadinge the sayde fathers, mothers, maysters, and other gouernours, beyng vnder their cure and charge, diligently to prouide & foresee, that the said yowth be in no maner wise, kepte or broughte vp in ydelnes, lest at any tyme afterwarde they be diuened for lacke of somme mystery or occupation to lyue by, to fall to beggynge, stealynge, or some other vnchastyties. For as moche as we may dayly see, throught slouth and idelnes, dyuers valiant men fall, some to beggynge, and somme to thefte and murder, whiche after brought to calamitie and miserie, impute a great parte therof to theyr frendes and gouernours, whiche suffred them to be brought vpp so idelly in their yowth, where if they had ben well educated and brought vp in some good litterature, occupation, or mistery, they shuld (beinge reuelers of their owne familie) haue prouyded as well them selfe, as dyuers other persons, to the great commoditie and ornament of the common weale.

**ALSO**, that the sayde persones, vicars, and other curates shall diligently prouide, that the sacramentes and sacramentalles, be dewely and reuerently ministred in their parishes. And if at any tyme it happen them other in any of the cases expessed in the statutes of this realme, or of speciall licence, gyven by the kynges maiestie, to be absent from their benefices, they shall leaue their cure not to a rude and vnlearned person, but to an honest, wel learned, and experte curate, that maye teche the rude and vnlearned of their cure, hollome doctrine, and reduce theym to the right way that doo erre. And alwayes lette them see, that nother they nor theyr vicars do seke moze their owne profyte, promotion, or aduantage, than the profyte of the soules, that they haue vnder their cure, or the glorie of god.

**ALSO** the said deane, persons, vicars, curates, and other priestis, shal in no wyse, at any vnlafulle tyme, nor for any other cause, than for theyr honest necessitie, haunte or resorte to any tauernes or alehouses, and after theyr dyner and supper they shall not giue them selfe to dnykynge or riotte, spendyng their tyme ydelly, by day or by nyght, at tables or cardes playenge, or any other vnlafulle game: But at suche tymes, as they shall haue suche leysure, they shall rede or here somewhat of holy scripture, or shall occupie them selfe with some other honest exercise. And that they alwayes do those thynges, whiche apperteyne to good congruence and honestie, with profite of the common weale: hauninge alwayes in mynde, that they ought to excelle all other in puritie of lyfe, and shulde be example to all other to lyue well and chrystienly.

**Furthermoze**, because the goodes of the churche are called the goodes of the poore, and at these dayes nothinge is lesse seene, then the poze to be supplened with the same, all persones, vicars, pensionaries, prebendaries, and other beneficed men within this deanery, not beinge residente vppon theyr benefices

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nefices, whiche may dispende yerely .xx. li. or above, other within this dean-  
try, or elles where, shall distrybute hereafter yerely amonges their pooze pa-  
rishoners, or other inhabytantes there, in the presence of the church wardens,  
or somme other honeste men of the paryshe, the .xl. part of the frutes and re-  
uenues of their sayde benefices, lest they be worthily noted of ingratitude,  
which reseruyng so many partes to them selfe, can not vouchesafe to empart  
the .xl. portion thereof amonges the pooze people of that paryshe, that is soo  
fruitefull and profitable to them.

**AND** to thintent that lerned men may here after sprynge the more for the  
execution of the premisses, euery person, vicare, clerke, or beneficed man with-  
in this deantry, haupng yerely to dispende in benefices and other promotions  
of the churche an hundredth poundes, shall gyue competente exhibition to one  
scholer, and for as many hundredth poundes more, as he may dispend, to so ma-  
ny scholers more, shall gyue lyke exhibition, in the vniuersitie of Oxenford or  
Cambrige, or some gramer schole, which after they haue profited in good ler-  
nyng, may be parteners of their patrones cure and charge, as well in prea-  
chyng as other wyse in the execution of their offices, or may whan nede shalbe,  
otherwise profyte the common welth, with their counsaile and wisdom.

**ALSO** that all persons, vicars, and clerkes, haupng churches, chapel-  
les, or mansions, withn this deantrie, shall bestowe yerely hereafter vppon the  
same mansions, or chauncelles of their churches, beinge in decay, the .v. part  
of that they benefices, tyll they be fully repayred, and the same so repayred,  
shall alwayes kepe and maynteyne in good state.

**ALL** whiche and singuler inuinctions, shall be inuolably obserued of  
the sayde deane, persons, vicars, curates, stipendiaries, and other clerkes and  
beneficed men, vnder the peyne of suspension and sequestration of the frutes  
of their benefices, vntyll they haue done their dewtie, accorpyng to these in-  
iunctions.

Tho. Berthelet regius impressor excudebat.

CVM PRIVILEGIO.